5: Crowder J-5 (1955-1961) 1962
MS37 Senegal MS37
Wolof MS30

caste from his own tribe. The extent to which caste matters is brought out by the case of a young Catholic girl from a devout family who, rather than marry a fellow Catholic out of caste, in the end became the polygamous wife of a Muslim of the same caste. Within any ethnic group in Senegal marriage out of caste is extremely rare.

The caste system is not vicious in any real sense. For the privileges of a high caste entail many obligations. Thus a noble Wolof family will be obliged to feed and pay frequent sums of money to its family griots (minstrels, praise-singers and family historians) and if they fail to do this the griot is able to shame them publicly as a poor or mean family, something a Wolof would avoid at all costs. Likewise the artisan castes have a monopoly in their respective trades, since it would be impossible for a noble or free man to undertake the work of a jeweller or smith. Nevertheless in Senegalese society the term 'bijoutier' or 'tisserand' has slight contempt attached to it. The only caste to suffer socially in any way is of course that designated slave, because of the implications of such a status. In social investigations amongst the factory workers of Dakar, M. André Hauser found very few indeed who would admit to being of slave caste.

At present it is certainly a disadvantage to belong to any of the inferior castes, and though one hears of a few cases of open clashes between castes, in the present state of affairs it is certain that a number of young men resent this classification of people into superior and inferior groups and it is very much less important to them than to the older generation.

Early in 1961 *Agence Presse Sénégalaise* reported 'bloody clashes between griots and non-griots at Diack'. These ended with several dead and a number of wounded and started as a result of the refusal of non-griots to accept the burial of griots in their burial ground. The Minister of the Interior himself went to settle the dispute and gathered the whole population to tell them that his Government gave

5: Crowder J-5 (1955-1961) 1962
MS37 Senegal MS37

equal status to all Senegalese and wanted to make everyone true Senegalese citizens whether they were griots, leather-workers or jewellers. Afterwards the non-griots agreed that the griots who had just died should be buried 'in the same way as anyone else, and as a beginning they agreed to let the burial of the victim of the incident take place, not in the traditional baobab but in Diack earth.'

In the Government today there are, amongst those members belonging to tribes with a class system only two of inferior caste, one being a 'bijoutier' and one a griot. It is said of another that he is of slave origin, but this is not certain because politicians often try to attribute inferior caste to their opponents. In the Assembly, of the members with caste all are noble or freeborn with the exception of one 'bijoutier', and one griot. It is thus at present difficult to get on in politics unless one is noble or freeborn. Indeed chiefly connexion is important, even though chiefs are no longer of significance administratively. Thus in 1957 Kenneth Robinson wrote:

> Membership of chiefly families is, nevertheless, an important source not only of prestige but of political interest. In many interviews with political leaders in the smaller townships and villages they almost invariably defined their own position, and that of their fellows, in part by reference to their relationship with the ruling families, or with the indigenous caste system.

Mr. William Foltz, who is making a detailed survey of Senegalese politics, has however observed that the local party groups in the country are increasingly representative of the inferior castes and many of the important backroom boys are of inferior caste, which suggests that there may be a change from the present situation at the next elections. But so far, as Mercier has observed, it does not look as though high standing in the modern context can yet completely redeem traditional inferiority.

The caste system in Senegal is one of the most delicate problems confronting the Senegalese Government today.

/388 cont./

369 as the Plateau. The low quarters that border the avenue Malick
361 Sy and which are crossed by the route de l'Abbattoir /Slaughter-
[363] house Road/ quite obviously differ from the rest. In Rebeus and
[364] in Niayes-Thioker, few of the streets are paved, and, during winter, ponds where household debris rots often surround the low permanent houses and the neighboring huts.

[162] Dakar-ville has only 46,000 inhabitants, among whom
[563] are almost two-thirds of the 30,000 non-Africans of Dakar.

Gorée, the fallen capital, which has become a military, tourist, and, to a slight extent, residential annex of Dakar, is attached to this section.

[563] 2. The Médina. Containing practically only Africans,
[764] the Médina is much more densely populated than Dakar-ville. Blocked on the west by the Moslem cemetery and on the north by the canal of the Gueule-Tapée, the Médina has not ceased stretching toward the east since its creation during the First World War. It presents several aspects: the oldest part, east
[363] of the avenue Blaise-Diagne, has all of its streets paved and planted with trees; it has few huts, and permanent houses are
[364] erected almost everywhere there; many sanitary facilities and public fountains complement the private establishments and make this quarter relatively clean and pleasant (Fig. 4 and Pl. XXII B).7/1

The farther one goes toward the east, however, beyond the avenue Blaise-Diagne, the newer the quarter is and the more it gives the appearance of a wretched village. Thus, between
[363] the avenue Blaise-Diagne and the Gendarmerie, although some
[364] principal arteries are paved, most of the streets remain sandy and obstructed with household rubbish. Moreover, one notes some permanent houses here and there, to be sure, but huts are much more numerous. East of the Gendarmerie, Colobane is even less well arranged, while, beyond the automobile road, Kip-Coco and Quartier Mous, veritable camp cities for new arrivals, are called "irregular quarters," that is to say, quarters temporarily tolerated, although no right of the inhabitants to settle there can be recognized (Pl. XXIII A).2/1/Pl. XXIII and

7/1 [See category 116, p.16 -- Analyst]
2/1 [See category 116, p.29 -- Analyst]

22:Winterbotham et al. K-4 (no date) 1944 MS37 Senegal MS 37
ST. LOUIS

361 The oldest part of St. Louis (Fig. 53) stands on an island in the estuary of the Senegal. This island is some 2,400 yards long and averages 350 yards in width, and its southern extremity is 13½ miles from the mouth of the river. It has three main suburbs, N'Dar Toute and Guet N'Dar on the Langue de Barbarie, and Sor on the mainland.

History

361 175 [487] [103] Early navigators in search of the gold of Bambouk used the Senegal as a means of entry to the interior, and in 1658 a settlement was founded. This was the first French post in West Africa, and it was named after the patron saint of King Louis XIV. Its story has largely been told elsewhere, since, from the first, it played a prominent part in the general history of French West Africa as a whole and of Senegal in particular. The main events in the past were its capture by [648] the British in 1759, its recapture in 1779, its second capture in 1809, and its final restoration to the French in 1817. During the eighteenth and nineteenth centuries it steadily grew in size and wealth, but in recent years it has been forced, both commercially and politically, to yield to Dakar.

The Town

361 The original island is now almost completely covered with buildings. These include Government House (Senegal), the Law Courts, the principal barracks, the power station, and the Roman Catholic church in the centre; the prison, two mosques, and another barracks to the north; and the hospital and another mosque to the south. N'Dar Toute has Government House (Mauritania) (Plate 92), the market, and yet another barracks, and Sor has the railway stations [964] and the cemeteries. Guet N'Dar is inhabited almost entirely by natives.

491 361 The western arm of the river is crossed by two bridges. The Geôle Bridge, 150 yards long, connects the main town to N'Dar Toute, and it takes its name from the prison near its eastern end. Five hundred and sixty yards south of it is the Servotuis Bridge, the western end of which marks the dividing line between N'Dar Toute and Guet N'Dar. At the other end of it is an open space at present called Place Pétain. In a line with the Servotuis Bridge is the Faidherbe Bridge across the main stream. Built in 1900, this bridge is 570 yards long and has six fixed spans and a roadway 37 feet wide. Near its western end is a swing bridge with two openings each of 30 yards.

22: Winterbotham et al. K-4 (no date) 1944 MS37 Senegal MS 37

[p 445]

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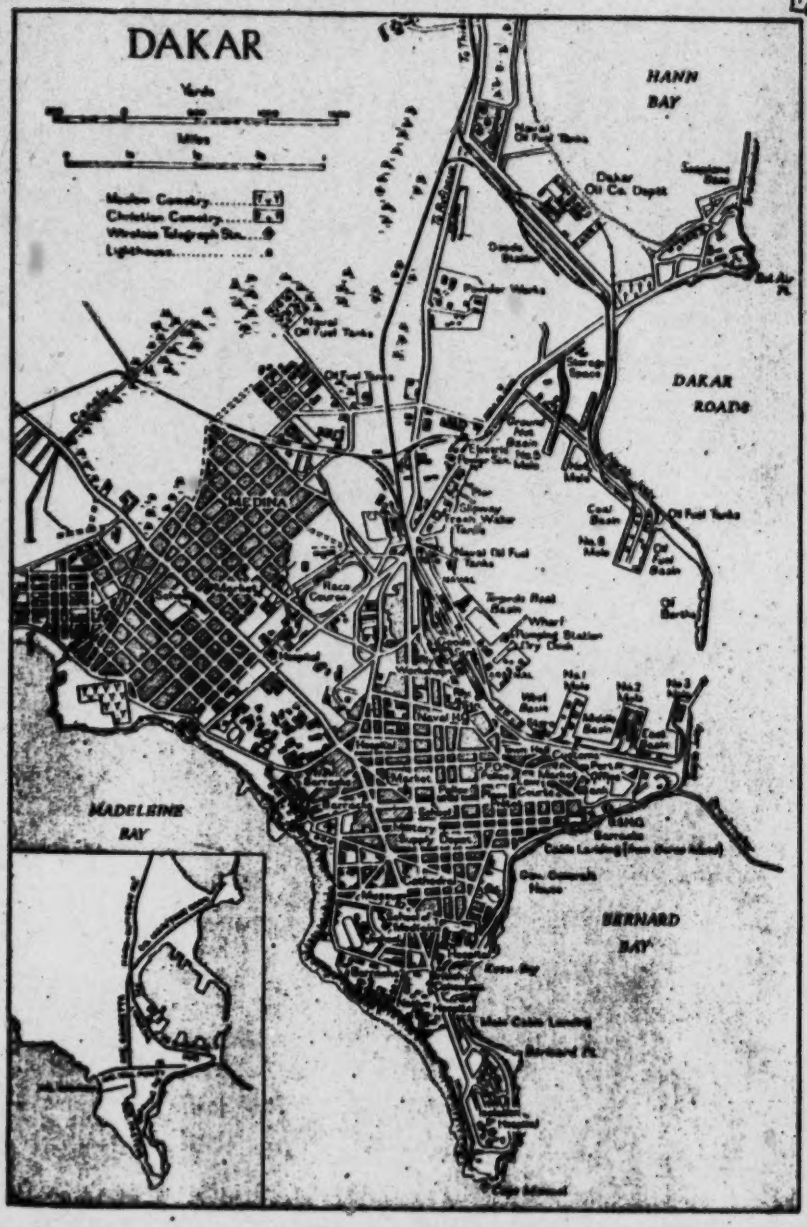

FIG. 54. *Dakar*

/44 cont./

The city is made up of 150 houses, well built and of 361
attractive appearance. They are embellished with exterior
galleries supported by pilasters.

I noticed the former seat of government (9) where the

9. At the back of the present square garden of the rue du Port. A commemorative plaque indicates the site of the former seat of government occupied by de Boufflers.

chevalier de Boufflers, so well known for his light poetry, [175]
lived. Governor of Senegal from 1786 to 1789, he preferred
to stay at Gorée rather than at Saint-Louis.

Today his house is falling into ruins. In front stretches
a splendid esplanade planted with tall trees. In the back, an
abandoned garden. There can still be seen a long avenue of
mimosas, coconut trees, and various other species of palm
trees, which the chevalier took pleasure in cultivating at great [137]
expense on this volcanic rock devoid of vegetable soil.

At the summit of the island, the citadel (10). It, too,

10. The present Castel /castle/, fortified anew under the Second Empire.

is falling into ruins. Without an enclosure, without even a
gate, the European cemetery (11) stretches at its feet. Graves 764
lined up side by side inform the traveler that, on this soil, once
spewed forth by fire (12), today devoured by a torrid sun and

11. Nothing is left of it today.

12. The high part of Gorée (the Castel) is of volcanic origin.

n' [i.e. Gorée -- Analyst]

22: Poix--10 G,T-5 (1822) 1955 MS30 Wolof MS30
Lebu
Senegal MS37 S

/44 cont./

dried up by the desert wind, officers of France died far from their families and homes. I read the melancholy epitaphs. This one bears the name of M. de Villeroy, post lieutenant, commanding the brig l'Écureuil. This loyal servant of the king was aboard the frigate la Duchesse d'Angoulême at the time of the Hundred Days. He alone refused to strike the white flag, toward which his crew were raising their fists, while the other officers aboard were fanning the flames of insurrection. He died here of sorrow and disgust.

764 ● S 669

14 April 1822 W 123

A walk in the forest of Krampsanne in the middle of the palm trees. I love their slender trunks and their flexible branches, gracefully arched, which sway so gently in the sky. Their poetry and elegance are lacking in our gardens of Rambouillet and Versailles.

W 222

Here are some Negroes. They are harvesting palm wine. With what prodigious agility they climb in the wink of an eye up to the highest branches! Around their waists they have a cord made of reed fibers. This cord is attached at the other end to the tree trunk and helps them to reach the top in an instant by successive leaps. Then they pierce the trunk, with a piece of pointed iron, above the first leaves. The sap immediately spurts into the calabashes which are held out.

W [481]

W 123

I begin to draw this pretty scene. One of the Blacks watches me closely. When he recognizes the picture of his beloved tree, he begins to laugh, sing, dance, to make the most amusing contortions.

To show his gratitude, he brings me a full calabash of wine. Having just spurted from the tree, this wine is very sweet and has a very pleasant taste. At the end of 24 hours of fermentation it becomes very alcoholic. That is when the Negroes prefer it. They drink it until they are drunk.

W [273]

On the twenty-sixth King Moctar sent word to us that he was at Gorée and was going to come to visit La Néréide.

W [643]